Note on Transliteration

An effort has been made to transliterate Arabic words as intuitively and correctly as possible. However, because of the lack of direct correspondence between the English and Arabic alphabets, the transliterated words are only approximations of the Arabic originals. As far as possible, the Arabic letters have been transliterated as indicated in the table below.

Guide to Transliteration

a	ا	gh	غ
b	ب	f	ف
t	ت	q	ق
th	ث	k	ك
j	ج	l	ل
h	ح	m	م
kh	خ	n	ن
d	د	h	ه
dh	ذ	w	و
r	ر	y	ى
z	ز		
s	س	a	ـَ
sh	ش	i	ـِ
s	ص	u	ـُ
d	ض		
t	ط	aa	ـا
z	ظ	ee	ـِي
‘a	ع	oo	ـُو

Earnest Appeal

An earnest appeal is made to the reader to please inform the publishers if any errors or shortcomings are discovered in this publication so that further editions may be improved. Your cooperation is much appreciated.

تَعلِيم الإِسلام

Teachings of Islam*

PART III

بِسمِ اللّٰهِ الرَّحمٰنِ الرَّحِيمِ

In the name of Allah, the Beneficient, the Merciful

نَحمَدُ اللّٰهَ الْعَلِيَّ الْعَظِيمَ وَ نُصَلِّيْ عَلٰى رَسُولِهِ الْكَرِيمِ

We praise Allah, the Most High, Most Great, and pray for Allah’s blessings upon His noble Prophet.

Tawheed (The Oneness of Allah)

Q. What is meant by *tawheed*?

A. Heartily believing in the oneness of Allah and proclaiming it verbally is called *tawheed*.

Q. How do human beings know that Allah is One?

A. First of all, the human wisdom (if it is true wisdom) believes that Allah is One and Omnipresent. That is why the great, wise and learned men and philosophers believe in the oneness of God. Secondly, all the prophets unanimously taught *tawheed* to human beings and said that there was none like Allah.

* Based upon *Taleem-ul-Islam* by Allaama Mufti Muhammad Kifaayatullah. Translation by Dr. Mahmood Qaderi. (Sh. Muhammad Ashraf, Lahore, Pakistan. 1981.)

Q. Does the Noble Qur'aan teach *tawheed*?

A. Yes, the Noble Qur'aan teaches *tawheed* in a most perfect and excellent way. The Noble Qur'aan is today the only Book which teaches the oneness of Allah. Though the previous heavenly books also taught *tawheed*, people made alterations in all those books and entered things against *tawheed* and have changed Allah's bestowed Divine Law. To reform this and to preach the real *tawheed* Allah sent Hadrat Muhammad (ﷺ) and revealed to him His Book, the Noble Qur'aan.

Q. Which *aayaat* (verses) of the Noble Qur'aan prove *tawheed*?

A. The Noble Qur'aan is full of lessons of *tawheed* from beginning to end. For instance:

وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿۱۶۳﴾

And your god is One god; There is no god except Him, the Beneficent, the Merciful.

(*Surah* 2, *Aayat* 163)

Another verse is:

شَهِدَ اللّٰهُ اَنَّهٗ لَاۤ اِلٰهَ اِلَّا هُوَ ۙ وَ الْمَلٰٓئِكَةُ وَ اُولُوا الْعِلْمِ قَآئِمًۢا بِالْقِسْطِ ؕ لَاۤ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۱۸﴾

Allah (Himself) is witness that there is no god except Him- And the angels and men of learning (too, are witness)- maintaining His creation in justice: There is no god except Him, the Almighty, the Wise.

(*Surah* 3, *Aayat* 18)

And:

قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ ﴿۱﴾

Say: He is Allah, the One.

(112: 1)

After the *salaam*, recitation of any of the following *du'aa*s is *sunnah*:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ

تَبَارَكْتَ يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ

O Allah! You are the bestower of peace, and from You comes peace. Blessed are You, O Lord of Glory and Honor.

﴿ اَللّٰهُمَّ اَعِنِّى عَلٰى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ ﴾

O Allah! Help me towards performing Your remembrance and towards showing gratitude to You and towards the best worship.

﴿ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ

وَ لَهُ الْحَمْدُ وَ هُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ﴾

There is no god except Allah, the One Who has no partners; For Him is the dominion and for Him is all praise and He is able to do all things.

﴿ اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَ لَا مُعْطِىَ

لِمَا مَنَعْتَ وَ لَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ﴾

O Allah! There is no one who can hold back what You have given. And there is no one who can give what You have held back. And no person's wealth will save him from Your punishment.

THE END OF PART III

Sit up straight, then do the second *sajdah* after *takbeer*. Then stand up again saying *takbeer*.

As you rise to stand up, first raise your forehead, then the nose, then the hands and then the knees. Stand up straight and fold the hands on the belly again.

Recite *Bismillaah*, *Surah Faatihah* and another *surah*. (Stand silently if you are following an *imaam*.) Then go to do *rukuu'*, *qawmah*, *sajdah*, *jalsah* and *sajdah* for the second time.

After the second *sajdah* in the second *rak'ah* lay down the left foot sideways and sit on it. Keep the right foot vertical. Rest your foot in such a way that the toes face the *Qiblah* as you sit.

Put both the hands on the thighs and recite *at-Tahiyyaat*, and as you come to *"…ash-hadu a(n)l-laa ilaaha illallaahu"* close your right hand, make a circle with your right hand thumb and middle finger, raise the first finger at *"laa ilaaha"* and drop it at *"illallaah"*. Maintain the circle until the end of the prayer.

If it is a two *rak'aat* prayer, then after *tashahhud* read *darood shareef* and *du'aa*. Then turn your head for *salaam*, first to the right and then to the left. During the *salaam*, have *niyyat* for the angels and fellow Muslims on the right and on the left. Have *niyyat* of *salaam* for the *imaam* on the side of the *imaam* also. The *imaam* should have *niyyat* of *salaam* for the followers as he turns his head for the two *salaam*s.

If the prayer is of three or four *rak'aat* do not recite *darood* after *tashahhud* in the second *rak'ah*. Instead stand up saying *takbeer* and complete the third and fourth *rak'ah* as described previously.

Q. What is the personal name of Allah?

A. "Allah." This is called *Ism dhaat* or *ism dhaati*.

Q. What are Allah's other names, such as *al-Khaaliq* (The Creator), *ar-Raaziq* (The Provider), etc. called?

A. These names of Allah are called *Ism Sifaati*.

Q. What is meant by *Ism Sifaati*?

A. *Sifaati* means qualitative. Allah has many qualities. For instance: *Qaadim* (Existing from eternity, to eternity), *'Aalim* (All-Knowing), *Qaadir* (All-Powerful), *Hayy* (Living), etc. Any name which tells of the qualities of Allah is a *Sifaati* name. To make it clear, here is an example. There is a man whose name is Jameel. This name has been given to him for identity but it does not show his quality. If he is learned and has learnt the Glorious Qur'aan by heart, he is called *'aalim* (learned) and *haafiz* (memorizer) also. These are his *Sifaati* names. Jameel is his personal name. His qualitative names are given to him because he is learned and he has learnt the Holy Qur'aan by heart. In the same way, Allah is a personal name and *Khaaliq*, *Qaadir*, *'Aalim* and *Maalik* are His qualitative names.

Q. If Allah has only one personal name, "Allah," then how many qualitative names has He?

A. In the Holy Qur'aan, Allah says:

وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا

Allah's are the fairest names. Invoke Him by them.

(7: 180)

One of the *hadeeth* says:

﴿ اِنَّ لِلّٰهِ تَعَالٰى تِسْعَةً وَّتِسْعِيْنَ اِسْمًا مِئَةً اِلَّا وَاحِدًا ۔ ﴾

Doubtless Allah has 99 names: 100 less one.

(Bukhari)

Angels

Q. Apart from the four famous angels who are near and dear to Allah, are all angels equal or is there some difference in their ranks?

A. You have already learnt about the four well-known angels in Part II of this book. They stand above others. The rest are either inferior or superior to each other. Some are nearer and dearer to Allah than others.

Q. What work do the angels do?

A. Innumerable angels are deputed different jobs in heaven and earth and on earth Allah has given them their duties and the angels perform their duties exactly as Allah has ordered them.

Q. Name some of the duties of the angels.

A. *Hadrat Jibreel* (peace be upon him) brought Allah's Books and Messages to the prophets. Sometimes he was sent to help the prophets and even to fight the prophets' enemies. Sometimes Allah's anger came to the sinful through this angel.

Hadrat Mika'eel (peace be upon him) brings food and rain to Allah's creatures. Numerous angels work under him. Some are to administer the clouds, the winds and others look after the rivers, ponds and canals. All these are done as ordered by Allah.

Hadrat Israafeel (peace be upon him) will blow the *soor* (trumpet) on the Day of Judgment.

Hadrat 'Izraa'eel (peace be upon him) is there for taking out creatures' lives. There are different angels under him to take out the lives of the good persons and of the sinful ones.

Apart from these, some of the duties of the angels are:

Then say *"Allaahu akbar"* and fold hands below the navel. The right palm should be on the back of the left palm. Hold round the wrist bones by your thumb and little finger; the rest of the three fingers should be stretched on the wrist. Keep your eyes fixed at the place of *sajdah*.

Recite *thanaa* slowly, then recite *ta'awwudh* and *tasmiyah*. Then recite *Surah Faatihah*. Say *"Aameen"* in a low voice when you finish it. Then follow it by another *surah* or one big *aayah* or three small *aayaat*. (But if you are saying *namaaz* behind the *imaam*, stand silently after saying *thanaa*. Do not recite *ta'awwudh*, *tasmiyah*, *Surah Faatihah* or any other *surah*.) Read the *Qira'ah* clearly, properly and do not hurry.

Then, saying *"Allaahu akbar"* go into *rukuu'*. As you bow into *rukuu'* hold the knees with your fingers, keeping them apart. Straighten your back so much that if a cup of water is placed on it, it does not tilt. Hold your head at the level of the back, neither lower nor higher. The hands should be away from the ribs and ankles should not be bent. In this posture say *tasbeeh* of *rukuu'* three or five times. Then stand up erect saying *tasmi'ah* and *tahmeed*. (*Imaam* says *tasmi'ah*; *muqtadi* says *tahmeed* only and *munfarid* should say both *tasmi'ah* and *tahmeed*.)

Now go into *sajdah* saying *takbeer*. First put your knees on the ground, then hands, then nose, then forehead. The face should be between both the hands and the thumbs should be near the ears. Put the fingers of both the hands together so that the tips of the fingers face the *Qiblah*. The elbows should be away from the ribs and abdomen and from the thighs. (that is for men, women should keep their arms close to the body.) Do not lay the elbows on the ground.

Say the *tasbeeh* of *sajdah* three or five times. Then get up, saying the *takbeer*, first raising the forehead, then the nose and finally the hands.

Mustahabbaat of *Salaah*

Q. How many things are *mustahab* in prayer?

A. Five things are preferable in prayer:

- To pull the palms out of the sleeves while saying *takbeer tahreemah*.
- Saying *tasbeeh* more than three times in *rukuu'* and *sajdah* by the *munfarid*.
- To keep the eyes towards the place for *sajdah* while in *Qiyaam*; to keep them towards the back of the feet in *rukuu'*; towards the lap in *qa'dah* and *jalsah*; and at the shoulders while turning the face for *salaam*.
- To try best not to cough.
- To keep the mouth shut in yawning, but if it is opened, to cover it by the upper portion of the right hand in *Qiyaam* and by the left hand in all other postures.

Method of Saying *Namaaz*

When you intend to say *namaaz*, first clean your body of *hadath-e-akbar*, *asghar* and from all visible uncleanliness. Put on neat clothes and stand at a clean place facing towards the *Qiblah*. When you stand up, your feet should be apart about the width of four fingers put together.

Then say the *niyyah* of the prayer you want to say. For instance, "I intend to pray four *rak'aat fard* of *Fajr* for Allah, facing the *Ka'bah*." It is better to say this to oneself as well as having it in his mind.

Then raise your both hands up to the lobes of your ears. Your palms should face the *Qiblah* and thumbs should be near the ear-lobes. Fingers should be open and separate from each other.

- Two angels are always with every man and woman. One writes the good deeds and the other records the bad ones. These two angels are called *kiraamun-kaatibeen*.
- Some angels guard the human beings from calamities. They look after the children, the old and the weak and any others whom Allah wants them to protect.
- Some angels question the dead in their graves. Two angels visit the grave of every individual. They are called *Munkar* and *Nakeer*.
- Some angels just keep roaming about the world. They attend places where people pray to Allah, where religious lectures are being given or the Holy Qur'aan is read, or where the *darood shareef* is recited, or where religious education is given. These angels testify to Allah the presence of those who attend such gatherings.
- Some angels are posted to look after the *jannah* (Paradise).
- Some angels look after *jahannam* (Hellfire).
- Some angels bear the *'arsh* (throne of Allah).
- Some angels keep worshipping Allah and praising His greatness all the time.

The duties of the angels working in the world keep on changing every morning and evening. The angels on night duty go back when morning prayers are said, and then the day angels take over. These go back at the time of the *'Asr* prayer and those having night duty return once again.

Q. How is it known that the angels do these jobs?

A. We know because these things are mentioned in the Holy Qur'aan and the *hadeeth shareef*.

Allah's Books

Q. How is it known that the *Tawraah* (Old Testament), *Zaboor* (Psalms), and *Injeel* (Gospel) are heavenly books?

A. The Holy Qur'aan says that all these three books are heavenly books. Allah has said about these books:

إِنَّآ أَنزَلْنَا التَّوْرٰىةَ فِيهَا هُدًى وَّ نُورٌ ۚ

Lo! We did reveal the Tawraah, wherein is guidance and a light.

(5: 44)

وَ اٰتَيْنَا دَاوٗدَ زَبُوْرًا ۝١٦٣

And We imparted unto Dawood the Zaboor (Psalms).

(4: 163)

وَ قَفَّيْنَا بِعِيْسَى ابْنِ مَرْيَمَ وَ اٰتَيْنٰهُ الْاِنْجِيْلَ ۙ

And We caused 'Isaa, son of Maryam, to follow and gave him the Gospel (Injeel).

(57: 27)

Thus Muslims came to know from the Qur'aan that these three books came from Allah.

Q. What about a person who does not accept *Tawraah, Zaboor* and *Injeel* as Allah's books?

A. Such a person is *kaafir* because these books have been proven to be Divine on the authority of the Holy Qur'aan. If anyone does not accept these books as Divine, it means that he does not believe in the Holy Qur'aan. And one who does not believe in what the Holy Qur'aan says is a *kaafir*.

Q. Are the *Tawraah, Zaboor* and *Injeel*, which the Jews, Christians and others have today, the same heavenly books?

A. No: it is made clear by the Qur'aan that these books have been changed and altered by the people. So the present books are not the original *Tawraah*, *Zaboor* and *Injeel*, as they have been changed and altered. They should not be taken as the original books.

Q. How is it known that *saheefay* (smaller books) came upon some prophets?

A. It is proved by the Qur'aan that *saheefay* came on some prophets. There is a mention of Hadrat Ibraaheem's *saheefa* in *Surat-ul-A'laa* (87: 18-19).

- While raising hands for *takbeer*, to keep the fingers of both the hands raised and facing towards the *Qiblah*.
- Not to bend the head while saying the *takbeer*.
- Saying *takbeer tahreemah* and other *takbeer*s aloud by the *imaam*.
- To fold the right hand on the left hand below the navel.
- Saying *thanaa'*.
- To recite *ta'awwudh*.
- To recite the complete *bismillaah*.
- To recite only *Surah Faatihah* in the third and fourth *rak'aat* of a *fard* prayer.
- To say *Aameen*.
- To recite *thanaa'*, *ta'awwudh*, and *"Aameen"* in a low voice.
- To recite as much *Qira'ah* as is the *sunnah* for each prayer.
- To say *tasbeeh* three times each in *rukuu'* and *sajdah*.
- To keep the waist and head at the same level while holding the knees with the fingers of both the hands in *rukuu'*.
- Saying by the *imaam*: *"Sami'allaahu liman hamidahu"* in *qawmah* followed by *"Rabbanaa lakal hamd"* by the *muqtadi*. The *munfarid* should say *tasmi'ah* and *tahmeed* both.
- While going into *sajdah*, to first put the knees, then the hands, then the forehead on the ground.
- In *Qa'dah* or *Jalsah*, lying the left foot on the ground horizontally and sitting upon it and putting the right foot vertically so that its toes are towards *Qiblah* and putting both the hands on thighs.
- To point out by the right hand's index finger as one says *"Ash-hadu a(n)l-laa ilaaha"* in *tashahhud*.
- To recite *darood shareef* in *qa'dah-i-aakhirah* after *tashahhud*.
- To read *du'aa* after *darood shareef*.
- To turn the face for *salaam*, first towards the right and then to the left.

- To read the *Surah Faatihah* before any other *surah* or *aayah*.
- To maintain the order of *Qira'ah, rukuu', sujood,* etc.
- *Qawmah* or standing up straight after *rukuu'*.
- *Jalsah* or sitting between the two *sajdah*s.
- Performing *ta'deeli arkaan*, that is *rukuu', sajdah,* etc. patiently and serenely.
- *Qa'dah-e-Oolaa* or sitting to the extent of saying *Tashahhud* after two *rak'aat* in a prayer of three or four *rak'aat*.
- To read *Tashahhud* in both *Qa'dah*s.
- For the *imaam* to real *Qira'ah* aloud in *Fajr, Maghrib, 'Ishaa, Jumu'ah* (Friday prayer), *'Eid*, and the *Taraaweeh* prayers during *Ramadaan*. The *imaam* should say *Zuhr* and *'Asr* in a low voice.
- To disperse **after** *salaam* of the prayer.
- To say *takbeer* for *Qunoot* in *Witr* prayers and to read *Du'aa-e-Qunoot*.
- To say the additional *takbeeraat* in the *'Eid* prayers.

The *Sunnat* in *Salaah*

Q. What is *sunnat* in prayer?

A. Things which have been proved to be performed during prayer by the Prophet (ﷺ) but not so much stress has been laid upon them as is laid on things that are *fard* and *waajib*: those things are called the *sunnat*. If anyone of these things is missed unknowingly, it does not break the prayer nor is *Sajdah Sahw* a *waajib* in such case. If these things are intentionally missed, then the prayer is not invalidated nor is *Sajdah Sahw* necessary but it brings condemnation to the one who does so.

Q. How many *sunnat*s are there is *salaah*?

A. There are 21 *sunnat*s in prayer:

- To raise hands up to the ears before *takbeer tahreemah*.

Q. Is the Holy Qur'aan Allah's book or His speech?

A. The Holy Qur'aan is both Allah's book as well as His speech. In the Qur'aan it has been called as *kitaabullaah* (the Book of Allah) as well as *kalaamullaah* (the Speech of Allah).

Q. Which stands highest among the *Tawraah, Zaboor, Injeel* and the Qur'aan?

A. The Holy Qur'aan is the highest and the best.

Q. How is the Holy Qur'aan superior to all the previous Divine Books?

A. There are many reasons for the superiority:

- The Holy Qur'aan has been kept without the change of even a single word- there will not be any change in it till the *Qiyaamah*. In other previous Divine Books, people have made great alterations.
- The text of the Qur'aan is miraculous and is of such a high literary standard that even its smallest *surah* or verse cannot be matched.
- The Holy Qur'aan brought the last and final Commands of Allah and cancelled many Commands of the previous Books.
- The previous Books came all at once. The Holy Qur'aan took 23 years to complete and it came in parts as and when it was needed. This gradual revelation won it a place in the hearts of men. Hundreds and thousands of people accepted its orders and embraced Islam.
- The Holy Qur'aan has been learnt by heart, thus it is safe in the memory of millions of Muslims. This practice continues to this day since the time of the Prophet (ﷺ) and Allah-willing it will continue till the *Qiyaamah*. This way prevented the enemies of Islam from making changes or adding or taking out anything from the book or destroying it. Allah-willing, these people will not be able to do so up till the *Qiyaamah*.
- The Commands of the Qur'aan are so moderate and easy that they suit all people at all times. There are not any

people in the world who feel difficulty in adopting the orders of the Holy Qur'aan. Since these principles suit all times and all people, there is no need of a new *Shari'ah* or a new heavenly Book. The Prophethood of our beloved Prophet (ﷺ) was meant to be for the whole rest of the world and mankind up till the Day of Judgment.

Prophethood

Q. As nobody knows the number and the names of all the prophets, please give the names of some of the famous ones.

A. The names of some of the well-known prophets are: Hadrat Aadam, Hadrat Sheeth, Hadrat Idrees, Hadrat Nuuh, Hadrat Ibraaheem, Hadrat Is-maa'eel, Hadrat Is-haaq, Hadrat Daawud, Hadrat Ya'quub, Hadrat Yuusuf, Hadrat Sulaymaan, Hadrat Muusa, Hadrat Luut and Hadrat Muhammad, the last of all the prophets- peace be upon all their souls.

Q. From which tribe of Arabia did Hadrat Muhammad (ﷺ) come from?

A. The Holy Prophet (ﷺ) was from the Quraish tribe. The Quraish commanded the greatest respect of all the Arabian tribes and were held in the highest esteem. They were the chiefs of all the other clans in Arabia.

Then, among the Quraish there was a clan called Bani Haashim which was more respected than the rest of the Quraish clans. The Prophet (ﷺ) belonged to this clan and thus was called *Haashimi*.

Q. Who was Haashim, whose clan was called *Haashimi*?

A. Haashim was the great-grandfather of our Holy Prophet (ﷺ). His family lineage runs thus: Muhammad *bin* (son of) 'Abdullah *bin* 'Abdul-Muttalib *bin* Haashim *bin* 'Abdu-Manaaf.

Q. Will *sajdah* be allowed if a person does *sajdah* on the back of a person in front of him, due to lack of space in *'Eid*, Friday, or any other such big prayer gatherings?

A. It is allowed.

Fifth *Rukn* of Prayer: *Qa'dah al-Aakhirah*

Q. Sitting how long in *Qa'dah-e-Aakhirah* (final sitting) is *fard*?

A. Sitting up to the last words of *at-Tahiyyahaat*: that is, up to *"…'abduhu wa rasooluh"*, is *fard*.

Q. In which prayers is *Qa'dah-e-Aakhirah* a *fard*?

A. In all types of prayers- *fard*, *waajib*, *sunnat* and *nafl*.

Waajibaat-e-Namaaz

Q. What is meant by *Waajibaat-e-Namaaz* or *Waajibaatus-Salaah*?

A. *Waajibaat* are those things that are necessary to complete the prayers. If one misses any of them unknowingly, this mistake can be compensated for by doing *Sajdah Sahw* (*sajdah* done for accidental mistakes). If one does not do *Sajdah Sahw* or if one intentionally misses one of these things, it is *waajib* to say the entire prayer all over again.

Q. How many *waajibaat* are in a *namaaz*?

A. These are fourteen:

- Fixing the first two *rak'aat* of the *fard salaah* for *qira'ah*.
- Reading *Surah Faatihah* in all the *rak'aat* of every prayer (except in the third and fourth *rak'aat* of a *fard* prayer.)
- To recite a *Surah* or a long *aayah* or three shorter *aayaat* after *Surah Faatihah* in the first two *rak'aat* of *fard salaah* and in all the *rak'aat* of *waajib*, *sunnah* and *nafl* prayers.

Q. What is the *sunnat* method of *rukuu'*?

A. Bowing so much that the head and the waist come to the same level. The hands be away from the ribs and knees held firmly by the hands.

Q. How to perform *rukuu'* if a person is already bent down by age or is a hunchback?

A. He should perform the *rukuu'* by the motion of his head. That is, such a person's *rukuu'* will be complete if he only bends his head a little.

Q. What is meant by *sajdah* or *sujood*?

A. To rest one's forehead on the ground to express humility and respect is called *sajdah*.

Q. Will *sajdah* be complete if one rests only the nose or forehead?

A. It is allowed if there is an excuse. If one does *sajdah* by touching only the forehead to the ground without any excuse, such *sajdah* will be *makrooh*. If one does *sajdah* by resting his nose only, such *sajdah* will not be complete.

Q. What to do if there are wounds both over the forehead and nose?

A. For such a person, it is enough to do *sajdah* by the motion of the head only.

Q. In every *rak'ah* is one *sajdah fard* or two?

A. Both of the *sajdah*s are *fard*.

Q. How long to wait after the first *sajdah* to perform the second *sajdah*?

A. Just gain the posture of sitting after the first *sajdah* and then perform the second one.

Q. Was there a prophet among the forefathers of Hadrat Muhammad (ﷺ) apart from Hadrat Adam (عليه السلام)?

A. Yes, there are several: The Holy Prophet (ﷺ) belonged to the family of Hadrat Ismaa'eel (عليه السلام), who was the son of Hadrat Ibraaheem (عليه السلام). Hadrat Nuh (عليه السلام), Hadrat Sheeth (عليه السلام) and Hadrat Shu'ayb (عليه السلام) also come in the lineage of the Prophet (ﷺ).

Q. At what age did the Prophet (ﷺ) get the prophethood?

A. Prophet Muhammad (ﷺ) was 40 years of age when *wahyi* (revelation) of Allah came to him.

Q. What is meant by *wahyi*?

A. *Wahy* means the coming of Allah's Commands, Orders and Messages to a prophet. The Angel Jibreel brought *wahy* to all prophets.

Q. How long did the Prophet (ﷺ) live after the first *wahy* came to him?

A. For twenty-three years. He lived for 13 years in Makkah and 10 years in Madinah.

Q. Why did he go to Madinah?

A. The people of Makkah became his enemies when he started teaching them *Tawheed* and asked them to give up idol-worship and to believe in one god. They worshipped idols and treated them as their gods. They began giving all sorts of trouble to our Prophet (ﷺ) and were very cruel to him. The Prophet (ﷺ) kept on preaching *Tawheed* in spite of their enmity and cruelty. When these cruelties became boundless and the enemies of Hadrat Muhammad (ﷺ) made a plan to kill him, Hadrat Muhammad (ﷺ) left Makkah for Madinah at the command of Allah. Many people of Madinah had already embraced Islam and were very eager to have the Holy Prophet (ﷺ) among them in their city. When the Prophet (ﷺ) reached

Madinah, these people gave him and his companions all help, assistance and protection. Some Muslims who had already left Makkah to escape the unbearable torture of *kaafir*s, when they came to know of the Prophet's (ﷺ) departure to Madinah, left also for Madinah. Some other Muslims were directed by the Prophet (ﷺ) himself to reach Madinah. The departure of Hadrat Muhammad (ﷺ) from Makkah to Madinah is called the *Hijrah*. The Muslims who came to Madinah, leaving their homes in Makkah, are called *Muhaajireen* (singular: *Muhaajir*). The people of Madinah who helped the Holy Prophet (ﷺ) are called *Ansaar*.

Q. What did the people of Arabia think of the character of Hadrat Muhammad (ﷺ) before and after his declaration as a prophet?

A. He was always looked upon as a man of stainless nobility and perfect virtue. The people always believed him to be truthful, pious and a trustworthy person. He was called *as-Saadiq*, *al-Ameen* which means "the truthful, trustworthy." Everyone respected him. Although the *kuffaar* opposed him, even then they had so much trust in him that they still deposited their money with him.

Q. What is the proof that the Holy Prophet (ﷺ) is the last of all the prophets and that no prophet will come after him?

A. First, because the Qur'aan has called him *Khaatimun-Nabiyyeen*, which means that he is "the last of all the prophets."

Secondly, the Holy Prophet (ﷺ) has said:

﴿ اَنَا خَاتَمُ النَّبِيِّيْنَ لاَ نَبِيَّ بَعْدِیْ ﴾

I am the last Prophet, no Prophet is to come after me.

Thirdly, Allah has said in the Holy Qur'aan:

Q. In which prayers should the recitation be done in a low voice?

A. The *imaam* and *munfarid* should recite it in a low voice for the *Zuhr* and *'Asr* prayers and the *munfarid* should recite so in *witr* prayers.

Q. How loud the recitation should be recited?

A. The lowest degree of "reading aloud" is that the voice reaches the ear of the person standing next to him and the lowest degree of "reading low" is that in which the voice of the person is audible to himself.

Q. What do we call the *namaaz* in which recitation is done loudly?

A. These are called *Jahri Namaaz. Jahr* means "reading aloud."

Q. What do we call the prayers in which *Qira'ah* is done in a low voice?

A. These are called *Sirri Namaaz*. *Sirr* means "secret" (not open), hence to say in a low voice.

Q. If one does not say the words by tongue but only thinks of them in mind, will it be proper?

A. Merely thinking of the recitation in the mind does not complete the *salaah*. The words should be said with the lips.

Third and Fourth *Rukn* of Prayer: *Rukuu'* and *Sajdah*

Q. What is the least extent of *Rukuu'*?

A. The least extent is bowing so much that the hands touch the knees.

Second *Rukn* of Prayer: *Qiraa'ah*

Q. What is meant by *Qiraa'ah*?

A. *Qiraa'ah* means recitation. Here it means recitation of the Qur'aan.

Q. How much *Qiraa'ah* of the Qur'aan is necessary in prayer?

A. Reciting at least one *aayah* is *fard*, saying *Surah Faatihah* is *waajib* and reciting a *surah* or one long *aayah* or three shorter *aayaat* in addition to *Surah Faatihah* in the first two *rak'aat* of *fard* and in all *rak'aat* of *witr*, *sunnah* and *nafl* is *waajib* also.

Q. Is *Surah Faatihah waajib* in all *rak'aat* of every *namaaz*?

A. With the exception of the third and fourth *rak'aat* of *fard namaaz*, reading *Surah Faatihah* is *waajib* in all *rak'aat* of every prayer whether it be *fard*, *waajib*, *sunnah* or *nafl*.

Q. What if one does not remember even one *aayah* (verse of Qur'aan)?

A. Then one may read *"Subhaanallaah"* or *"Al-hamdu lillaah"* in place of *Qira'ah*. It is *fard* to learn by heart some *aayaat* of the Qur'aan as soon as possible. To learn by heart as much of the Qur'aan as is necessary for *fard namaaz* is *fard*; and for *waajib*, to its extent, it is *waajib* and if one does not learn it, he will be most sinful.

Q. In which *salaah* should the *Qira'ah* be read aloud?

A. It is *waajib* for the *imaam* to say it aloud in the first two *rak'aat* of *Maghrib*, *'Ishaa* and *Fajr* prayers, the Friday prayer and the two *'Eid* prayers. In the month of *Ramadaan*, the *Qira'ah* should be read aloud in the *witr* and *taraaweeh* prayers by the *imaam* also.

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَ اَتْمَمْتُ
عَلَيْكُمْ نِعْمَتِيْ وَ رَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ

This day I have perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islaam.

(5: 3)

It is proved by this that Allah perfected the religion through the Holy Prophet (ﷺ) and there is no need for sending more prophets after him.

Q. What is the proof that the Holy Prophet (ﷺ) is the highest in the rank of all the prophets?

A. This is proved by many *aayaat* of the Holy Qur'aan. The Holy Prophet (ﷺ) has himself said:

﴿ اَنَا سَيِّدُ وُلْدِ آدَمَ يَوْمَ الْقِيَامَةِ ﴾

I will be the head of the sons of Adam on the day of Qiyaamah.

It is clear that all prophets are also among the sons of Adam (peace be upon him). Thus, the Holy Prophet (ﷺ) is their head.

Sahaaba Kiraam

(The Noble Companions)

Q. What is a *Sahaabi* (companion)?

A. A *sahaabi* is a person who saw the Holy Prophet (ﷺ) or had been in his company as a Believer and died as one.

Q. How many *ashaab* (pl: companions) were there?

A. Thousands of people- all who came to the Holy Prophet (ﷺ) and became Muslims and later died as Muslims.

Q. Are all the companions of equal rank?

A. There are some who are of higher rank than the others. But they all rank higher than the rest of the *ummah*.

Q. Who stands highest in rank among all the Muslims?

A. Four companions rank highest after our Prophet (ﷺ). First is Hadrat Abu Bakr (may Allah be pleased with him). Second is Hadrat 'Umar Faarooq (Allah be pleased with him), who is second in rank after Hadrat Abu Bakr in the whole *ummah*. Third and fourth respectively are Hadrat 'Uthmaan (Allah be pleased with him) and Hadrat 'Ali (Allah be pleased with him), who are superior to the rest of the *ummah*. These four persons each became *khaleefah* of the Prophet Muhammad (ﷺ) after his death- one after the other.

Q. What is meant by *khaleefah*?

A. *Khaleefah* means "successor," or the one who acts for somebody else in his absence. When the Holy Prophet (ﷺ) had passed away, Hadrat Abu Bakr was elected to succeed the Holy Prophet (ﷺ). He was the first *khaleefah*. As a *khaleefah*, he looked after the well-being of Islam and Muslims and performed all the other duties which were performed by the Holy Prophet (ﷺ). Hadrat 'Umar was the second *khaleefah*, Hadrat 'Uthmaan the third and Hadrat 'Ali was the fourth. These four are known as *khulafaa-i-arba'a* or *khulafaa-i-raashideen*, also as the Four Friends.

Walaayat and *Wali-ullaah*

Q. Who is a *waliy*?

A. A Muslim who obeys Allah and His Prophet (ﷺ), devotes his time to worship and abstains from sins, loves Allah and the Prophet (ﷺ) more than worldly things, becomes near and dear to Allah: such a person is called a *waliy*.

Takbeer Tahreemah

Q. What is meant by *takbeer tahreemah*?

A. To begin the prayer, after making the *niyyah*, one says *"Allaahu akbar"*. After saying this *takbeer*, the prayer begins and all those actions which do not pertain to the *namaaz* become *haraam*. This is why it is called *takbeer tahreemah*.

Q. Can one say the *takbeer tahreemah* of a *fard* prayer while bowing?

A. This is not allowed because standing upright while saying *takbeer tahreemah*, in *fard* or *waajib* prayer, is compulsory unless there is an excuse not to do so.

First *Rukn* of Prayer: *Qiyaam*

Q. What is meant by *Qiyaam*?

A. *Qiyaam* means standing up and standing so that the hands do not reach down to the knees.

Q. For which *namaaz* and for how long is the *Qiyaam* a *fard*?

A. In *fard* and *waajib* prayers, it is necessary to stand up long enough to read the Qur'aanic verses necessary for the prayer.

Q. What if one has no strength to do *Qiyaam*?

A. One can say *fard* or *waajib* prayers sitting if there is some strong excuse. For example, one has disease, injury or fear of an enemy.

Q. What is the ruling for *Qiyaam* in *nafl* prayer?

A. *Qiyaam* is not *fard* in *nafl*. One is allowed to say *nafl* while sitting even without an excuse. But one gets only half blessings if one says *nafl* while sitting without an excuse.

Arkaan of *Salaah*

Q. What are the *arkaan* of *salaah*?

A. Things which are *farḍ* while in prayer are called *arkaan*. *Arkaan* is plural of *rukn* which means a pillar, a support, or a thing which is compulsory.

Q. How many things are *farḍ* in *namaaz*?

(Things that are *farḍ* to observe before saying *namaaz* are called *Sharaa'it-e-namaaz*: we have discussed the seven of them above. Things that are *farḍ* to observe during performance of the prayer are called *Arkaan-e-namaaz*.)

A. Six things are *farḍ* in prayer:

- *Takbeer Tahreemah.*
- *Qiyaam* or standing up.
- *Qiraa'ah* or recitation of the Qur'aan.
- *Rukuu'*.
- *Sujood*.
- *Qa'dah aakhirah* or the sitting at the end of the prayer.

The *takbeer tahreemah* is actually a condition of beginning the prayer, not a *rukn*.

Q. If *takbeer tahreemah* is a condition of the prayer, why was it not dealt with when the previous seven conditions were being discussed?

A. As there is no interval between *takbeer tahreemah* and the other *arkaan* of the prayer, and the prayer begins with it, it is more appropriate to discuss *takbeer tahreemah* with the *arkaan* of *salaah*.

Q. How to recognize a *waliy*?

A. A *waliy* is a very pious man who devotes himself entirely to Allah's worship, loves Allah and the Prophet (ﷺ), shuns away from worldly gains and keeps his eyes always on the hereafter or the life after death.

Q. Can a *Sahaabi* be called a *waliy*?

A. Yes, all the companions of the Holy Prophet (ﷺ) were *awliyaa*. As they were in the company of the Holy Prophet (ﷺ), they learned to love Allah and the Holy Prophet (ﷺ) most. They did not like worldly things. They were devoted to worshipping Allah and avoided sins. They obeyed Allah and the Prophet (ﷺ).

Q. Could a *Sahaabi* or *Waliy* stand equal to a *Nabiy*?

A. No, never. A *sahaabi* or *waliy*, however great, cannot stand equal to a *nabiy*.

Q. Could a *waliy* who was not a *sahaabi* stand equal to, or rise above, the rank of a *sahaabi*?

A. No, a *sahaabi* is more superior. A *waliy* who is not a *sahaabi* cannot be higher, even equal, to a *sahaabi*.

Q. Some people contravene the rules of the *Sharee'ah* and do not observe *salaah* and shave their beards but people call them *Awliyaa* (pl. *waliy*). Is this correct?

A. No. It is absolutely wrong to regard such people as *Awliyaa*. Always remember that one who goes against the *Sharee'ah* cannot be a *waliy*.

Q. Are there *Awliyaa* who are exempted from saying *salaah* or keeping fasts?

A. None is exempted of worship as long as one is in his senses and has the necessary strength to perform religious duties. None is allowed to do even a single sinful thing. If one who

has the strength and is in his senses goes against the *Sharee'ah* or avoids his religious duties and says that he is right in doing this, he is a *kaafir*. A *kaafir* cannot be a *waliy*.

Mu'jiza and *Karaamat*
(Miracles and Miraculous Deeds)

Q. What is *mu'jiza*?

A. On Allah's orders, the prophets performed some extraordinary and unusual deeds, which for ordinary persons were and still are impossible to do. This was to inform the people that the one at whose hand the miracle was performed has been sent by Allah. Such a deed is called *mu'jiza* or miracle.

Q. What miracles did the prophets show?

A. Prophets showed numerous miracles under Allah's orders. Here we describe some:

- The stick of Hadrat Moosa (عليه السلام) turned into a python and swallowed all the snakes let loose on the Prophet by magicians. Allah gave Hadrat Moosa's (عليه السلام) hand such a light that it outshone the light of the sun. When Hadrat Moosa (عليه السلام) crossed the River Nile, the water split up letting him and his followers cross over. But when the army of Fir'awn (Pharoah) tried to cross by the same pathway and reached the midway, the waters came back and the Fir'awn and his army were drowned.
- Hadrat 'Eesa (عليه السلام) restored the dead to life on the orders of Allah. He could also restore the sight of those who were born blind, cure a leper and give life to birds made of mud and make them fly.
- The Holy Qur'aan is the great *mu'jiza* of our Holy Prophet Muhammad (صلى الله عليه وسلم). More than 14 centuries have passed but in this period nobody has been able to write a matching *Surah*, even an *aayah*, although many people did try very hard. Nobody will be able to reach that standard up till *Qiyaamah*. *Mi'raaj* is another *mu'jiza* of our Holy Prophet

Q. What prayer should be read after the completion of the *Adhaan*?

A. After *Adhaan* this *du'aa* (supplication) should be said:

﴿ اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَ الصَّلٰوةِ الْقَآئِمَةِ
اٰتِ مُحَمَّدَانِ الْوَسِيْلَةَ وَ الْفَضِيْلَةَ وَ الدَّرَجَةَ الرَّفِيْعَةَ
وَ ابْعَثْهُ مَقَامًا مَّحْمُوْدَانِ الَّذِىْ وَعَدْتَّهٗ وَ ارْزُقْنَا شَفَاعَتَهٗ
يَوْمَ الْقِيَامَةِ اِنَّكَ لاَ تُخْلِفُ الْمِيْعَادَ ﴾

Oh Allah! Lord of this perfect call, and of the prayer to be offered presently. Grant to Muhammad the way of approach unto You, and also eminence and high position, and raise him to the glorious position which You have promised him, and give us his intercession on the Day of Judgment. And You do not go back on Your promise.

Q. Is it allowed if one person says *Adhaan* and another says *Iqaamah*?

A. If one who said *Adhaan* is not present or if he is there and he does not mind it, then another person may say *Iqaamah*. If the person who said *Adhaan* minds it, then it is *makrooh* for any other person to say *Iqaamah*.

Q. How much time should be allowed to pass to say *Iqaamah* after the *Adhaan*?

A. In all prayers except *Maghrib*, one should wait after the *Adhaan* until the people who are eating or are in the bath finish up and can join the prayers. Then *Iqaamah* should be said. In *Maghrib* prayers, after giving *Adhaan* the *Iqaamah* should be said after the lapse of time equal to the reciting of three *aayaat* only.

Q. What is the *Ijaabat* (answer) for *Adhaan* and *Iqaamah* and what is the ruling on that?

A. *Ijaabah* for both *Adhaan* and *Iqaamah* is *mustahab*. *Ijaabah* means that the hearers should repeat the wordings as the *Mu'adh-dhin* or *Mukabbir* says. But after hearing the sentences *"Hayya 'alal…"*, one should say:

﴿ لاَ حَوْلَ وَ لاَ قُوَّةَ اِلاَّ بِاللّٰهِ ﴾

There is no power and no strength, except with Allah.

And in *Fajr* prayers, after hearing *"as-salaatu khayrum minan-nawm"* say:

﴿ صَدَقْتَ وَ بَرَرْتَ ﴾

You have spoken the truth and spoken well.

After hearing *"Qad qaamatis-salaah"* during the *takbeer* (*iqaamah*) say:

﴿ أَقَامَهَا اللّٰهُ وَ أَدَامَهَا ﴾

May Allah establish it and keep it forever.

(ﷺ). *Shaqqul-Qamar* (the splitting of the moon) is the third important *mu'jiza*. This is also a *mu'jiza* that Hadrat Muhammad (ﷺ) predicted many things to come which have happened just as he said. One common *mu'jiza* was that food prepared for one or two persons sufficed for hundreds of men due to the blessings and the prayers of Hadrat Muhammad (ﷺ). There are many more *mu'jiza* of the Prophet (ﷺ) which will be dealt with in other parts of *Taleem-ul-Islam*.

Q. What is *Mi'raaj*?

A. One night, the Holy Prophet (ﷺ), by the order of Allah, travelled from Makkah to Baitul-Muqaddas (in Jerusalem) and from there to the seven heavens and beyond, where Allah wanted him. The Holy Prophet (ﷺ) visited the Paradise and the Hell and returned to his place the same night. This is called the *Israa* and *Mi'raaj* (Ascension).

Q. What is *Shaqqul-Qamar*?

A. One night the *kuffaar* of Makkah asked our Holy Prophet (ﷺ) to show them some *mu'jiza*. The Holy Prophet (ﷺ) pointed his finger to the moon and it split into two. All those present saw that. Then the two pieces came together again, and the moon became as it was before. This is called the miracle of *Shaqqul-Qamar*.

Q. What is *karaamat*?

A. Sometimes Allah makes unusual things be done by devoted and pious men, to enhance their prestige. Such things cannot be done by ordinary people. These are called *karaamat*. Only the devoted and pious *Awliyaa* can perform *karaamat*.

Q. What is the difference between *karaamat* and *mu'jiza*?

A. An unusual thing which is shown by a *Nabiy* or Prophet is called a *mu'jiza*, and the one who is pious and devoted to the *Sharee'ah*, if he does something uncommon or impossible it is

called *karaamat*. If an unusual thing is shown by a *kaafir* or by one who goes against the *Sharee'ah* it is called *Istidraaj*.

Q. Is it necessary that a *waliy* must perform some *karaamat*?

A. No. It is not necessary that some *karaamat* must appear through a *waliy*. It is possible that a *waliy* may never perform *karaamat* in his whole life.

Q. *Faqeer*s who go against the *Sharee'ah* sometimes do an unusual thing which others cannot do- what is that called?

A. If one is against the *Sharee'ah* and performs an unusual thing, it is not *karaamat* but *istidraaj* or magic. To believe that such a person is a *waliy* or that what he does is *karaamat* is wrong and deceptive.

Ta'leemul-Arkaan or Islamic *A'maal*

More About *Wudhuu'*

Q. How is it to say *salaah* without *wudhuu'* (ablution)?

A. It is a very sinful thing. Some *'ulamaa* (scholars) have called such a person a *kaafir* who knowingly performs prayer without *wudhuu'*.

Q. What is the proof of the necessity of *wudhuu'* before saying *salaah*?

A. An *aayah* of the Holy Qur'aan says:

- To say *Adhaan* in a loud voice.
- To turn the face right when saying *"Hayya 'alas-salaah"* and to the left when saying *"Hayya 'alal-falaah"*.
- To say *"As-salaatu khayrum-minan-nawm"* two times after the *"Hayya 'alal-falaah"* in the *Adhaan* for *Fajr*.

Q. What is *Iqaamah*?

A. *Iqaamah* is to repeat the wordings of *Adhaan* just before beginning the *fard* prayers. But in *Iqaamah*, the words *"Qad qaamatis-salaah"* are added, two times, after *"Hayya 'alal-falaah"*.

Q. How is it to say *Iqaamah*?

A. *Iqaamah* is *sunnah* for *fard* prayers but for other prayers it is not required.

Q. Are *Adhaan* and *Iqaamah* a *sunnah* for men and women both?

A. No. They are *sunnah* only for men.[4]

Q. How is it to say *Iqaamah* and *Adhaan* without *wudhuu'*?

A. Saying *Adhaan* without *wudhuu'* is allowed but it is bad to make a habit of it. *Iqaamah* without *wudhuu'* is *makrooh*.

Q. If one says his *fard* prayers at home, should he say *Adhaan* and *Iqaamah* also?

A. *Adhaan* and *Iqaamah* in the neighboring masjid will be enough, but it is better to say them at home also.

Q. Should a traveller say *Adhaan* and *Iqaamah* during his journey?

A. Yes. Both *Adhaan* and *Iqaamah* should be said when one is at a lonely place. It will not matter if one says only *Iqaamah* and not *Adhaan* but it is *makrooh* to leave both of them.

---

[4] They are *makrooh* for women.

Q. What is the *niyyah* for *nafl* prayers?

A. To say "I am saying *nafl salaah*," is enough- just this type of intention to say *sunnah* or *taraaweeh* prayers is also enough.

Adhaan

Q. What is the meaning of *Adhaan*?

A. *Adhaan* literally means to call. In *Sharee'ah*, *Adhaan* means to call for the prayers in particular wordings. (The wordings for *Adhaan* have been dealt with in Part 1.)

Q. Is *Adhaan* a *fard* or *sunnah*?

A. It is *sunnah*, but as it reveals a special glory of Islam, much stress is laid on it.

Q. For which prayers is *Adhaan sunnah*?

A. Only for the five *fard* prayers and for the Friday prayers is *Adhaan* a *sunnah* and *Adhaan* is not required for any other prayer.

Q. At what time should *Adhaan* be given?

A. A little before every *fard* prayer, *Adhaan* should be given. If it was given before the actual time of the prayer then it must be given again when the correct time enters.

Q. What is the *mustahab* method of delivering the *Adhaan*?

A. There are seven *mustahab* things in *Adhaan*:

- To face the *Qiblah*.
- Not to make haste in saying *Adhaan* and to say it slowly and clearly.
- To put both index fingers in the ears.
- To call *Adhaan* from a high place.

يَاَيُّهَا الَّذِيْنَ
اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَ
اَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ
اِلَى الْكَعْبَيْنِ ؕ

O you who believe! When you rise up for prayer, wash your faces and your hands up to the elbows and lightly rub your heads and (wash) your feet up to the ankles.

(*5:6*)

The Holy Prophet (ﷺ) has said:

﴿ مِفْتَاحُ الصَّلٰوةِ الطُّهُوْرُ ﴾

Cleanliness is the key to prayer.

Faraa'id-ul-Wuduu' (Remaining Rules)

Q. What is the minimum that may be called washing?

A. Pouring so much water on a part that it becomes wet and one or two drops of water do fall. If you use less water than this, it will not be called washing in the real sense. For example, if one passes his wet hands on his face or one throws so little water on his face that it remains on the skin and no drop falls down, it will not be said that he has washed his face, and his *wuduu'* will not be done.

Q. How many times must the parts be washed whose washing is *fard* (compulsory)?

A. Washing once is *fard* (compulsory), washing three times is *sunnah*. More than that is not allowed. It is wastage and that is *makrooh*.

Q. Washing of what portion of the face is compulsory?

A. From the hairy part of the forehead to down under the chin and from one ear-lobe to the other.

Q. If some part, the washing of which is *farḍ*, remains dry, will *wuḍuu'* be all right?

A. The *wuḍuu'* will not be complete if a hair-breadth of space is left dry.

Q. If one has six fingers, is it *farḍ* to wash the sixth finger?

A. Yes. It is *farḍ*. If there is an overgrowth on any part whose washing is *farḍ*, the washing of the overgrowth also becomes *farḍ*.

Q. What is meant by doing *Masaḥ*?

A. Passing a wet hand over a part of the body is called *Masaḥ*.

Q. Is it necessary to wet one's hand afresh for *Masaḥ* of the head or does the wetness already existing suffice?

A. It is better to take fresh water, but if the hand is wet after washing, *Masaḥ* is allowed with it. It is not allowed to do *Masaḥ* with the hand with which *Masaḥ* has already been done. *Masaḥ* will not be allowed with the hand that was dry, but was moistened by any other part on which *Masaḥ* had been done or was washed.

Q. If rain drops fall on the bare head and one passes his dry hand over the head and the rain water spreads, will the *Masaḥ* be considered to be done or not?

A. Then the *Masaḥ* is done.

Q. Is it *farḍ* to wash inside the eyes in *wuḍuu'*?

A. It is not *farḍ* to wash inside the eyes.

Q. If one, after *wuḍuu'*, shaves his head or cuts his fingernails, will it be necessary to do fresh *Masaḥ* of the head or wash the fingernails again?

A. No.

(the *Ka'bah* of Allah), *Baytullaah* (the House of Allah) or *Baitul-ḥaraam* (the Sacred House).

Q. In which direction is the *Qiblah*?

A. This depends on which land you are in. It is in the west of India, Burma and countries near them because they lie in the east of Makkah. In other countries and places the *Qiblah* is towards the east.

Q. What if a sick person is not facing the *Qiblah* and has no strength to move?

A. Another person may help him face the *Qiblah* only if it does not pain the sick person. If no one is present to help, or if it causes great pain, then he can perform prayer facing the direction in which he is lying.

Seventh Condition of *Ṣalaah*: *Niyyah*

Q. What is *niyyah*?

A. *Niyyah* is to intend something heartily.

Q. What should be the will in *niyyah* for the prayer?

A. It is necessary to name the *namaaz* which one wants to say. For example, if one wants to say *Fajr Farḍ* prayers, he should intend that he is performing *Fajr Farḍ* prayers of today, (or if he is saying *qaḍaa* prayers of some previous day, his intention will be that he is saying *qaḍaa fajr farḍ* prayers of such and such day.) If one is saying prayers behind an *imaam*, it is necessary to intend that he is saying prayers behind the *imaam*. Most important thing is that one should have a clear idea of what he or she is doing.

Q. What about expressing the *niyyah* in words?

A. It is *mustaḥab*. If one does not express his intention in words, there is no harm but it is better to do it verbally.

Q. What is the timing for *'Ishaa* prayers?

A. The time for *'Ishaa* comes after the fading of *shafaq abyad* and lasts till just before *subh saadiq* (true dawn).

Q. What is the *mustahab* time for *'Ishaa* prayers?

A. Within the first third of the night it is preferable. Then, till midnight it is *mubaah* and after that it is *makrooh*.

Q. What is the time for *witr* prayers?

A. The time of *'Ishaa* prayers is also the time for *Witr* but it is not allowed before the *'Ishaa* prayers. This means that the time for *Witr* comes after the *'Ishaa* prayers.

Q. What is the *mustahab* time for *Witr*?

A. If one is sure that he will be able to get up in the last part of the night then it is preferable for him to say *Witr* prayers then. If he is not sure of getting up, it is better to say *Witr* prayers, after *'Ishaa*, before going to bed.

Sixth Condition of *Salaah*: Facing the *Qiblah*

Q. What is *Istiqbaal-e-Qiblah*?

A. The act of facing towards the *qiblah* is called *Istiqbaal-e-Qiblah.*

Q. What is meant by its being a condition for the prayer?

A. It is necessary to face the *Qiblah* when performing prayers.

Q. What is the *Qiblah* of the Muslims?

A. The Muslims' *Qiblah* is the *Ka'bah*. It is a small, square, single-storeyed room situated in Masjid-al-Haraam in the city of Makkah, Arabia. The *Ka'bah* is also called *Ka'batullaah*

Q. If one's hand is cut off from below the elbow, is it necessary to wash that hand?

A. Yes, if the elbow or any part below of it remains in the arm, the washing of the elbow and the remaining portion is *fard*.

The *Sunnat*s in *Wudu'* (Remaining Rules)

Q. What is the ruling if one did not do *niyyah* before *wudu'*?

A. If one did not do the *niyyah* and he fell into the river or stood in the rain and the water passed over all the parts, the washing of which is compulsory in *wudu'*, then his *wudu'* will be done and he can say his prayer. But the person will not get the blessings of *wudu'*.

Q. How to do *niyyah* for *wudu'*?

A. *Niyyah* means to intend to do something. When someone begins to do *wudu'*, he should have the intention of removing *najaasat* and becoming *taahir* in order to say *salaah*. This "intention" is the *niyyah* of *wudu'*.

Q. Is it necessary to say the *niyyah* aloud or just thinking of it will be enough?

A. It is not necessary to say aloud. If one says, that too will be correct.

Q. If one has *wudu'* but performs a new *wudu'*, what should be his *niyyah*?

A. The *niyyah* should be that he is doing *wudu'* over *wudu'* to enhance the blessing of Allah and get more benefits.1

Q. In *wudu'* should one say *Bismillaah*… in full?

A. Yes, reciting *Bismillaah*… in full or reciting the following is correct:

---

1 Note: One should not repeat one's *wudu'* if one already has *wuduu'* without praying at least two *rak'aat* of prayer with the first *wudu'*.

﴿ بِسْمِ الْعَلِيِّ الْعَظِيْمِ وَ الْحَمْدُ لِلّٰهِ عَلٰى دِيْنِ الْاِسْلَامِ ﴾

With the name of the High and Mighty One, and with praise to Allah for the religion of Islam.

Q. How is it to do the *miswaak* and what is the method of doing it?

A. *Miswaak* is *sunnat-mu'akkadah*. There are great blessings for it. It is also very beneficial. The *miswaak* should be of a bitter taste from a *Neem* tree or a *Piloo* tree. It should not be more than eight inches long. *Miswaak* should be washed before and after use. *Miswaak* should be applied, first to the right side of the teeth and then to the left. It should be done three times, each time fresh water should be taken.

Q. How is it to gargle?

A. Gargling is *sunnat* in *wuḍuu'* and *ghusul*, but it should not be done when one is fasting. Water should be put into the mouth by the right hand.

Q. What is the method of putting water into the nose?

A. The water should be taken into the right hand, placed below the nostrils and be taken in by inhaling. One should not inhale so much that the water goes into the head. When one is fasting, he should pass water into the nostrils only by hand and not by inhaling. Passing water into the nose and gargling are also *sunnat-mu'akkadah*.

Q. To do *khilaal* of what part of the beard is *Sunnat*?

A. It is *sunnah* to do *khilaal* in the inner and lower parts of the beard. Washing of hair which grows on the face is *farḍ*.

Q. How to do *khilaal* of the fingers?

A. *Khilaal* of fingers means that the fingers of one hand should be put into the fingers of the other hand and then be pulled out

shadows of objects become two times larger as compared with their original size.[3]

Q. What is the *mustaḥab* time for *Ẓuhr*?

A. It is *mustaḥab* to say *Ẓuhr* prayers a little delayed in the summer so that the heat is lessened from the mid-day, and in the winter the beginning time is preferable.

Q. Tell about the time for *'Aṣr*.

A. *'Aṣr* time begins as the shadows become double the length of the objects (plus the size of the shadow at noon-time) and the time for *Ẓuhr* ends. This lasts until the sunset. But to say the *'Aṣr* prayer when the sun has gone down much and the sunlight has become weak and pale is *makrooh*. *'Aṣr* prayers should be observed before this happens.

Q. What is the time for *Maghrib* prayers?

A. The time for *Maghrib* prayers begins with sunset and lasts till the fading of twilight.

Q. What is twilight?

A. The redness which remains in the west after sunset is called *shafaq aḥmar* or red twilight. Whiteness takes its place as the red light fades; this is called *shafaq abyaḍ* (white twilight). This also disappears and the sky darkens into one color. The time for *Maghrib* prayers remains till the fading of *shafaq abyaḍ*.

Q. What is the *mustaḥab* time for *Maghrib*?

A. The beginning time is preferable. To delay the prayer with no excuse is *makrooh*.

[3] Excluding the length of the shadow at noon.

Fifth Condition of *Salaah*: Correct Time

Q. What is meant by the condition of time for saying the prayer?

A. The condition is that a particular prayer should be said at the time fixed for it. If it is said before, the prayer will not be acceptable. If said after the time passes, the prayer will not be called *adaa* (performed on time) but will be called *qadaa* (missed).

Q. How many times during the day does a Muslim have to say *fard namaaz*?

A. A Muslim is bound to observe prayers five times during the day.

Q. Please tell us about the timings of *salaatul-Fajr*.

A. About one and a half hours before the sunrise there appears a kind of whiteness at the edge of the eastern sky. This whiteness arises from the horizon towards the sky like a column. This is called *subh kaadhib* (false dawn). This whiteness fades after some time. Then comes another whiteness which rises from the east, spreads towards the right and left through the edge of the eastern sky and not in a column. This is called *subh saadiq* (true dawn). With *subh saadiq*, the time for *Fajr* begins and remains till just before the sunrise. *Fajr* time ends with the rise of the sun.

Q. What is the *mustahab* (preferred) time for *Fajr*?

A. When the light of the dawn spreads and there is ample time to say the prayer twice, in case some mistake is made in the first instance, according to *sunnah*, comfortably and without haste: to say the prayer at such time is best.

Q. Explain the timings of *namaaz-e-Zuhr*.

A. The time for *Zuhr* begins as the sun crosses the meridian or just after the noon-time. The time for *Zuhr* passes when the

together. *Khilaal* of the toes is done by the little finger of the left hand, beginning from the little toe of the right foot and ending with the little toe of the left foot.

Q. How to do *masah* of the whole head?

A. Wet both hands and put them on each side of the forehead, below the hair. Then push your hands (palm along with fingers) up to the nape. Then bring them back to the forehead. Remember that they should have passed over the whole of the head.

Q. Should one take fresh water for *masah* of the ears?

A. No. The water for *masah* of the head will suffice. *Masah* inside the ears should be done by the first index fingers of both the hands and on the outside by the thumbs.

The *Mustahibbaat* in *Wuduu'* (Remaining Rules)

Q. Is it *sunnah* or *mustahab* to begin *wuduu'* from the right?

A. Some *'ulamaa* (scholars) say it is *sunnat* and some *mustahab*.

Q. How to do *masah* on the back of the neck?

A. *Masah* on the back of the neck should be done by the back of the fingers of both the hands. *Masah* on the front of the neck is a *bid'at* (innovation) and is not allowed.

Q. What are the other rules to be observed during *wuduu'*?

A. There are many other rules to be observed in *wuduu'*:

- To pass the wet tip of the little finger into the ears.
- To do *wuduu'* before the time for *namaaz.*
- To rub the limbs while washing them.
- To revolve the ring on the finger if you have one.
- Not to talk unnecessarily while doing *wuduu'*.
- Not to throw water forcefully on the face.
- Not to waste water.

- To say: *Bismillaah* when washing each part.
- To recite *darood shareef* and the following *du'aa* after *wuduu'*:

﴿اَشْهَدُ اَنْ لاَّ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ لاَ شَرِيْكَ لَهٗ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ.

اَللّٰهُمَّ اجْعَلْنِىْ مِنَ التَّوَّابِيْنَ وَ اجْعَلْنِىْ مِنَ الْمُتَطَهِّرِيْنَ﴾

"I bear witness that there is no god except Allah, Who is Alone and has no partners; and I bear witness that Muhammad is His servant and messenger. Oh Allah! Make me of those who are repentent and make me of those who are purified."

- After *wuduu'* to stand up and drink the water left in the pot.
- To say two *rak'aat* of *salaah* after *wuduu'* (*Tahiyyatul-Wuduu*).

Nawaaqid-e-Wuduu' – Breakers of Ablution (Remaining Rules)

Q. How much of blood, pus, etc. must flow out of the body to break the *wuduu'*?

A. *Wuduu'* breaks if a little quantity of any *nijs* (dirty) thing comes out of the body and flows over the part, the washing of which is *fard* in *wuduu'* or *ghusal*.

Q. Will *wuduu'* break if blood comes out inside the eye but does not flow out?

A. *Wuduu'* will not break in this case, for it is not *fard* to wash the inner part of the eye.

Fourth Condition of *Salaah*: *Satar*

Q. What is meant by *satar*?

A. *Satar* means the parts of the body which a Muslim must keep covered and hidden. A man must hide his body from the navel to the knees. This is *fard* during prayers and outside of prayers also. A woman must hide all parts of her body except her face, palms and feet. This is *fard* as well, though it is not necessary for a woman to hide her face during prayers. Women are not allowed to appear without veils in front of strangers, non-relatives, etc.

Q. What is the order if some part of the *satar* is uncovered unintentionally?

A. If ¼ (one-quarter) of the part is uncovered and remains uncovered as long as one can say *subhaana rabbiyal-'azeem* three times, then the prayer will break. If the part is covered as soon as it is uncovered, prayer will be acceptable.

Q. What is the ruling if one is naked and says prayer in the darkness?

A. Having clothes in possession, if one says prayers without covering the *satar*, it will not be acceptable whether it is said in the dark or the light.

Q. What if one uncovers ¼ (one-quarter) of his private parts knowlingly?

A. Prayer will break at once if it is done intentionally.

Q. What about the one who has no clothes at all?

A. If one has no clothes, he should hide his body by any other thing, e.g. leaves, rags, etc. And if nothing is at hand to hide the *satar*, then one can say *namaaz* in such condition. But in such a case, it is better to say the prayer sitting down and do *rukuu'* and *sajdah* only by gestures.

Third Condition of *Salaah*: *Taahir* Place

Q. What is meant by a *taahir* place?

A. The places where the person performing prayer puts his feet, where he puts down his knees and hands and where he does *sajdah* must all be clean.

Q. What if the other side of a thing on which *salaah* is being said is *nijs*?

A. If *salaah* is being said on a wooden plank, stone slab or bricks or on any other thing as hard and thick, then it does not matter if the under side of it is *nijs* (dirty). But if prayer is said on a thin cloth having *najaasat* on the other side, it will not be permissible.

Q. What if the cloth is double-folded and the upper part is *taahir* and the lower part is *nijs*?

A. Prayer is allowed if the folds are not sewn together and the upper part is so thick that the *najaasat* or smell from the under part is not noticeable. If the folds are sewn together, as a precaution it is better not to say prayer on it.

Q. What is the ruling if one says *salaah* on a cloth spread on a ground or floor which is *nijs*?

A. The prayer is allowed if the smell or color of the *najaasat* underneath does not come on the upper part of the cloth.

Q. Will *namaaz* be all right if the place where *namaaz* is said is clean but bad smell comes from the dirt nearby?

A. *Namaaz* will be all right. But it will be better not to say prayers in such a place.

Q. If blood comes out of a wound and one rubs it off by cloth or finger, and it comes out again, and again is rubbed, and this is done many times, will the *wuduu'* break?

A. Look at the quantity of blood. If the blood came out in such a quantity that it would have flowed had it not been rubbed off, then the *wuduu'* breaks, otherwise not.

Q. Does vomiting break the *wuduu'*?

A. Yes, if blood, food, water or bile comes out in a mouthful of vomit, the *wuduu'* breaks. If only phlegm comes out, *wuduu'* will not break.

Q. If one vomits again and again but a little quantity each time, what is the order for that?

A. If vomiting happens due to a single nausea and then, if collected, it makes a mouthful, the *wuduu'* will break. If there is only a small amount of vomit from two different nauseas, then do not add up the two vomits. If the individual vomits are not as much as a mouthful then *wuduu'* will not break.

Q. If there is a boil on the body and some of its blood or pus soils the cloth, will such a cloth be *taahir* or not?

A. If the quantity of blood or pus is such that it cannot flow but only soils the cloth, and leaves a mark, such a cloth will remain clean. But it is better to wash the cloth.

Q. If one does not vomit a mouthful, does one remain *taahir*?

A. Yes.

Q. If a leech sticks to the body and sucks the blood or a mosquito or flea bites, will *wuduu'* break?

A. If the leech sucks the blood and after its removal the wound gives out no blood, the *wuduu'* breaks because the leech has already sucked so much blood that it would have flowed had that not been sucked into the stomach of the creature. *Wuduu'*

will not break if a mosquito or flea bites because they suck the blood in a very small quantity which cannot flow.

Q. What kind of sleep does not break the *wudu'*?

A. If one sleeps standing or sitting without taking support of anything. If one sleeps in a posture of *namaaz* like *sajdah* or *qa'dah*, *wudu'* will also not break.

Q. Is there any person whose *wudu'* does not break by sleeping?

A. Yes, the *wudu'* of *anbiyaa* (the prophets) (peace be upon them) did not break in their sleep. It was their special quality and superiority.

Q. What is meant by laughter? Does laughter break the *wudu'* of everybody?

A. Laughter means laughing so loudly that a person near you can hear it. If the following conditions are all satisfied, then laughter will break the *wudu'* during the prayer:

- The laughing person should be a mature person; laughter of a minor child does not break the *wudu'*.
- Laughter while awake. If one falls asleep in *salaah* and then laughs, this will not break the *wudu'*.
- The *salaah* in which one laughed should have *rukuu'* and *sajdah*. The *wudu'* will not break during *namaaz-e-janaazah* because of laughter.

Q. Does *wudu'* break by looking accidentally at others' *satar* (private part)?

A. *Wudu'* does not break by looking at others' or one's own *satar*, whether consciously or unconsciously.

Ghusl

Q. How many types of *ghusl* are there?

A. There are three types: *fard*, *sunnah*, and *mustahab*.

Makrooh tanzeehi is an act which brings Allah's blessings if it is avoided. If done, it is bad but not punishable.

Q. What is *mubaah*?

A. *Mubaah* is an act, the doing of which brings neither any blessing nor punishment.

Second Condition of *Salaah*: *Taahir* Clothes

Q. What is meant by *taahir* clothes?

A. Clothes on the body of the person saying *salaah*, like shirt, pant, pajama, cap, coat, gown, etc., must be clean. It is a condition for the prayer that these clothes should not have more than one *dirham* (coin-size) of *najaasat ghaleeza*. Also, *najaasat khafeefah* should not exceed the one-fourth portion of the garment.

If *najaasat ghaleeza* is less than the size of one *dirham* on the clothes, or *najaasat khafeefah* covers less than one-fourth portion of the garment, prayers can be said.

Q. If a part of a long headdress is *nijs* and a person leaves this part hanging and wears the half portion from the other end, will *salaah* be acceptable?

A. It is necessary that the clothing which a *namaazi* wears and which moves with his movement should be *taahir*. When a *namaazi* moves, the headdress also moves, hence the prayer in this case will not be allowed.

Q. How many types of *fard* are there?

A. Two types: *Fard 'Ayn* and *Fard Kifaayah*.

Fard 'ayn is compulsory on every individual Muslim. One who leaves it is *faasiq* and will be punished.

Fard kifaayah is such an act which can be performed by a few persons and it satisfies the obligation of the entire group or community. It will be a sin of all the people if nobody does it at all.

Q. How many types of *sunan* (pl. of *sunnah*) are there?

A. Two: *Sunnat Mu'akkadah* and *Sunnat Ghayr Mu'akkadah*.

Sunnat mu'akkadah is an act which has been constantly performed by the Prophet (ﷺ) or he has ordered the Muslims to do it and it was done ever since and was never left without an excuse. It is sinful to abandon a *sunnah*. It is very sinful to make a habit of leaving such a *sunnah*.

Sunnat ghayr mu'akkadah is the one which was often done by the Prophet (ﷺ) but was left sometimes without any excuse. This *sunnat* is more rewarding than something which is *mustahab* but there is no sin if it is left. These are also called *Sunan-e-Zawaa-id*.

Q. What is meant by *haraam, makrooh tahreemi* and *makrooh tanzeehi*?

A. *Haraam* is that which is illegal, forbidden and absolutely proven to be so by *daleel-e-qat'i* (undeniable argument, for example the Qur'aan). One who does such a thing is *faasiq* and deserves punishment and one who does not consider a *haraam* thing as being *haraam* is a *kaafir*.

Makrooh tahreemi is next to *haraam*. It is forbidden and proved to be so by *daleel-e-zanni* but one who does not accept it as such is not a *kaafir* but is very sinful.

Q. How many *fard ghusl* are there?

A. There are six. They will be described elsewhere in this book.

Q. How many *sunnat* types of *ghusl* are there and what are they?

A. They are four:

- *Ghusl* for Friday prayer.
- *Ghusl* for *'Eid* prayers.
- *Ghusl* before one puts on *Ihraam* for *Hajj*.
- *Ghusl* for *wuqoof* at *'Arafaat*.

Q. What sorts of *ghusl* is *mustahab* and what are they?

A. There are many *mustahab* (recommended) types. Some are:

- *Ghusl* on the night of 15th of the month of *Sha'baan*.
- *Ghusl* on the night of *'Arafah*, that is the night following the evening of the 8th of *Dhul-Hijjah*.
- *Ghusl* for the lunar or solar eclipse prayers.
- *Ghusl* for *Salaatul-Istisqaa* (prayers for rain).
- *Ghusl* before entering *Makkah Mu'azzamah* or *Madinah Munawwarah*.
- *Ghusl* for the person who has given bath to the dead.
- *Ghusl* of a *kaafir* at the time of his embracing Islaam.

Q. If there is necessity of *ghusl* and one stands in the rain or dives into a river so that water flows over the entire body, will it complete the *ghusl*?

A. Yes, if one also passes water into his mouth and nostrils, then the *Ghusl* will be completed.

Q. Is it necessary to face *qiblah* while doing *ghusl*?

A. It is not allowed to face the *qiblah* while one is naked. There is no harm, however, if the *satar* is covered.

Q. How to do *ghusl* with the *satar* uncovered?

A. It is all right to do so if it is done in a bathroom or at such place where no one else can see one's *satar*.

Q. How many things are *Makrooh* in *ghusl*?

A. (1) Waste of water; (2) talking or facing *qiblah* while the *satar* is not covered; (3) *wuduu'* done against *sunnah* is *makrooh*.

Q. If *wuduu'* is not done before the *ghusl*, is it necessary to do *wuduu'* after *ghusl* for prayers?

A. *Ghusl* completes *wuduu'*, so there is no necessity of doing *wuduu'* again.

More About *Masah* Over Socks

Q. From what time is the duration of *masah* to be counted?

A. From the time *wuduu'* breaks, it should be counted one day and one night or three days and three nights. For example, one wears socks after *wuduu'* for morning prayers on Friday and this *wuduu'* breaks after the *Zuhr* prayers. Such a person, if he is at home, can do *masah* till the time of *Zuhr* prayers on Saturday and if he is in journey he can do *masah* till the *Zuhr* prayers of Monday.

Q. What things break *masah*?

A. *Masah* breaks by the same things which break the *wuduu'* and in addition (1) after the expiry of the period allowed for *masah*; (2) by taking off the socks; (3) and when the socks get torn equal to the space of three fingers, then the *masah* breaks.

Q. What if one takes off the socks or the time for *masah* expires while one has *wuduu'*?

A. In both these cases, it is enough to put on the socks after washing the feet. Doing full *wuduu'* is, however, *mustahab*.

Q. What breaks *tayammum*?

A. Things which break *wuduu'* also break *tayammum*. Also *tayammum* for bathing breaks only after *hadath-e-akbar*.

Tayammum breaks when water is found. *Tayammum* done due to a disease ends when one recovers.

Q. Does *tayammum* for one prayer hold good for prayers at another time?

A. One can say any number of prayers by one *tayammum* as long as it does not break. So *tayammum* done for *fard* prayers will hold good for *nafl*, for reading the Qur'aan, for *namaaz janaazah*, *sajdah tilaawat* and for all other kinds of prayers.

Q. What is the duration of *tayammum*?

A. As long as water is not available or the helplessness continues. This can last for years.

Types of Rulings

Q. What is *fard*, *waajib*, *sunnah* and *nafl* and what is the difference between them?

A. *Fard* means compulsory beyond any argument. Anyone who denies a *fard* is a *kaafir*. And one who leaves a *fard* without excuse is a *faasiq* and is punishable.

Waajib comes second to *fard*. One who denies *waajib* is not a *kaafir* but if he leaves it without excuse, he is *faasiq* and deserves punishment.

Sunnah is an act which the Prophet (ﷺ) did and his Companions followed and commanded.

Nafl is an act commanded by *Sharee'ah*. It brings reward if done but no punishment if not done. It is also called *mustahab*, *mandoob* or *tatawwu'*.

Q. On what things is *tayammum* not allowed?

A *Tayammum* is not allowed on wood, metals, glass, wheat, barley or other foodgrains, cloth and ashes. *Tayammum* is not allowed on things which may melt or burn to ashes if put in a fire.

Q. Is *tayammum* allowed if there is no dust on the walls made of stone, bricks or lime?

A. Things on which *tayammum* is allowed need not be covered with dust. If there is a pot of stone, or clay, or a brick, it can be used for *tayammum* even if it has been washed.

Q. Can *tayammum* be done with the dust that collects over the things on which *tayammum* is otherwise not allowed?

A. Yes, if the dust is in such a quantity that when struck by hand it flies up, or rubbing by hand leaves a mark in the dust, then *tayammum* is allowed with it.

Q. Is one allowed to say prayers by *tayammum* done for touching or reading the Holy Qur'aan or for entering a mosque or saying *adhaan* or replying to *salaam*?

A. No, it is not allowed.[2]

Q. By *tayammum* done for *namaaz janaazah* (funeral prayer) or *sajdah tilaawat* (prostration necessitated by reciting or hearing certain *aayaat* of the Qur'aan) can prayers be said?

A. Yes, it is allowed.

Q. What if *tayammum* is done when the water is not available but one finds water after one has said prayers?

A. Prayers said already are all right. It will not be repeated whether the water was found at the time of prayers or afterwards.

[2] The *niyyah* for *Tayammum* is *fard*.

Q. What if a traveller begins doing *masah* on socks but returns home after one day and night?

A. He should take off his socks and do *wuduu'* afresh.

Q. What if one is staying at home and is doing *masah* and then sets off on a journey?

A. If he has begun the travelling before the expiry of one day and one night, he can keep on the socks for three days and three nights and should continue on doing *masah*. If the journey begins after the expiry of one day and one night, then he should take off the socks and do *wuduu'* afresh.

Q. What if the socks have many small holes in them?

A. If the socks are torn at various places, add up the area of torn parts together. If it is equal to the breadth of three fingers, *masah* will not be allowed. If it is less, then it will be allowed. If both socks are torn and the area of torn portions of both equals three fingers but separately they are less, then *masah* is allowed.

Najaasat Haqeeqi and How to Clean It

Q. How to clean *najaasat*, mud and dirt from things of leather, such as leather socks, slippers, etc.?

A. Such dirt can be got rid of by rubbing it on the ground or with any other thing. However, no portion of dirt or its effect should remain on the surface.

Q. How to make these things *taahir* if urine, wine or anything of the kind falls on these things?

A. By water or any other clean liquid. Washing is necessary of the leather materials except when soiled with mud, dirt or feces.

Q. Can knives, swords or things of steel, silver, bronze and aluminium be cleaned by anything other than water?

A. Things of iron and metals like silver, gold, copper, aluminium, bronze or things of ivory or bone materials or clay pots when they are plain, stainless and have no carvings, can be made *taahir* by rubbing off the *najaasat*. But the *najaasat* must not remain in carvings.

Q. How to clean the ground when urine or wine has fallen on it?

A. When the ground gets dry and the effect, colour, smell and taste of the *najaasat* goes away, it becomes clean.

Q. How to clean the *najaasat* from bricks, stony floor or walls of a house or mosque?

A. When the bricks or stones of such a building get dry and the effect of the *najaasat* goes, they become *taahir*.

Q. How to make those things *taahir* which cannot be squeezed, like pots or thick cushions and beddings?

A. Things which cannot be squeezed should be made *taahir* by washing three times with water. After each washing leave it until it becomes dry. Then wash again. But while washing rub hard to get rid of the *najaasat*.

Q. Can earthen pots be made *taahir*?

A. Earthen pots can be made *taahir* by washing in the same way as the other things mentioned in the preceding question and answer.

Q. Will the ashes of a dirty thing, like cow-dung, be clean or unclean?

A. Any *nijs* thing, when burnt to ashes, becomes *taahir*.

Q. How many things are *fard* in *tayammum*?

A. Three:

- Niyyat;
- To strike both hands on the earth and rub them on the face;
- To strike both hands on the earth and rub both forearms including the elbows.

Q. Explain how to do *tayammum*.

A. First, there should be the *niyyah* (I am doing *tayammum* to remove *najaasat* for performing prayers).

Second, rub both hands on *taahir* earth and blow of the excessive dust. Then rub both the hands on the face in such a way that no part of it is left out. Even a hair-breadth of unrubbed space will not complete *tayammum.*

Third, rub again both the hands on the earth. Blow off the dust. First put the four fingers of the left hand under the finger tips of the right hand and pull them up to the elbow. In this way, pull over the inner part of the right hand, from the elbow to the fingers. Pass the inner side of the left thumb over the upper side of the right thumb. Then pass the right hand on the left in the same way.

Then do *khilaal* of the fingers. If one is wearing a ring, it is necessary to remove it or at least revolve it. It is *sunnah* to do *khilaal* of the beard also.

Q. Is *tayammum* allowed for *wuduu'* and *ghusl* both or for *wuduu'* only?

A. *Tayammum* is allowed for both.

Q. On what things is *tayammum* allowed?

A. *Tayammum* is allowed on clean, pure earth or sand, stone or lime-stone, baked earthen pots which are not glazed, baked or unbaked bricks, walls of mud, stone or lime-stone or yellow clay. *Tayammum* on clean dust is also allowed.

Description of *Tayammum*

Q. What is *Ta-yam-mum*?

A. To clean *najaasat hukmi* using *t̲aahir* (clean) clay or earth or the like is called *Tayammum.*

Q. When is *tayammum* valid?

A. When water is not available or when the use of water is injurious to health.

Q. What is meant by water being "not available"?

A. When water is at least a mile away or there is fear of enemy if one goes to find water. For example, a well is nearby the house but to go there may result in your getting killed by an enemy or a dangerous snake or a man-eating animal. Or if there is so little water that if used for *wud̲uu'* it will cause trouble of thirst. Or the well is there but no bucket nor rope. Or if a person is alone and is helpless to get water which is present nearby: all these conditions mean that water is "not available."

Q. When should the danger to health be considered?

A. When it is known by one's own experience or when an experienced physician tells that the use of water will be injurious for the health, then *tayammum* is allowed.

Q. What is meant by water being at least a mile away?

A. When a man is at a place where there is no water but is told or he himself knows that water is available at a mile's distance, it will be necessary for him to go get the water and do *wud̲uu'*.

But if there is no one to tell and there is no trace of water or is believed that it is a mile or more away, it is not necessary to get water. *Tayammum* is allowed in such a case.

Q. What if a rat dies after falling into *ghee*?

A. If the *ghee* is frozen, the part where the rat lies and the nearby portion should be taken out and the rest will be *t̲aahir*. If the *ghee* is in liquid condition, the whole thing will become *nijs.*

Q. How to clean *nijs ghee* or oil?

A. Mix an equal quantity of water in the dirty *ghee* or oil and boil it. Then take out the *ghee* or oil which comes on the surface of the water. Repeat this again two times. Thus *ghee* becomes *t̲aahir.*

Other Rules About *Istinjaa*

Q. What things are *makrooh* in *istinjaa'*?

A. (1) Doing *istinjaa'* while face or back is towards the *qiblah.*
(2) Doing *istinjaa'* at a place where others can see the *satar* of the person.

Q. What things are *makrooh* while one is urinating or passing stool?

A. (1) Facing or putting the back towards *qiblah.*
(2) Urinating while standing.
(3) To go to the bathroom into a canal or well,
(4) or at the edge of a canal or well,
(5) or by the wall of the *masjid,*
(6) or in a graveyard,
(7) or in a rat's or any other type of hole in the ground.
(8) To sit at a lower place and urinate towards higher ground.
(9) To speak while one is going to the toilet.
(10) To go to the bathroom on a thoroughfare or main street.
(11) To go to the bathroom at the place of making *wud̲uu'* or *g̲husl*.
All these things are hated and undesireable.

Other Rules About Water

Q. Is *wudu'* allowed with water that is heated by the sun?

A. It is allowed but is not preferable.

Q. If drops of water fall into a pot full of water while one is doing *wudu'*, will *wudu'* be allowed with the water in the pot?

A. If no *najaasat* was washed with it, then this water is still clean. When used water mixes with fresh water and the quantity of fresh water is greater than the used water, *wudu'* will be allowed by such water. If, however, the quantity of the used and fresh water is equal or the used water exceeds in proportion, then *wudu'* and bathing with such water is not allowed.

Q. If anything otherwise *taahir*, e.g. soap or saffron, mixes with water, will *wudu'* be allowed with such water?

A. *Wudu'* will be allowed with such water if a *taahir* thing mixes with it. *Wudu'* will be allowed with the water that has changed two qualities out of three: color, smell and liquidity. *Wudu'* and *ghusl* is not allowed with water that has changed in all three qualities and become heavy.

Q. Will it be taken as "running water" if there is a tank or reservoir two yards broad and 25 yards long, or 5 by 50 yards?

A. Yes, it will be treated as "running water." Note: the "yard" fixed by *Sharee'ah* is about 21 inches long.

Q. Will it be treated as "running water" if the opening of the tank is smaller than as prescribed by *Sharee'ah* but is bigger at the bottom?

A. Such a tank will be taken as "running water" if it is 10 yards long and 10 yards broad and is covered from four sides or from one or two sides. The cover must be above the water and not in contact with the water. But if the cover touches the water, the tank will be regarded as a small tank and the rules

of "running water" will not apply, despite any great quantity of water it may have.

This means that the open surface of the water, or if it is covered, the surface that is not in contact with anything, is to be taken into account while comparing with the quantity of water specified by *Sharee'ah*. This amount of water should, however, not be less than the measurement set up by *Sharee'ah*.

Other Rules About the Well

Q. What is the ruling for the excreta of birds like sparrows, pigeons, etc., falling into the well?

A. The falling of excreta of pigeons or birds or one of two pieces of the excreta of goat, sheep or camel do not make a well *nijs*.

Q. What about the well if a *kaafir* dives into the well to find a bucket?

A. If a *kaafir* takes a bath and puts on *taahir* clothes before he dives into the well, the well will remain clean. If he went into the well without bathing and wearing his usual clothes, the whole water of the well will be taken out because the *kaafir*'s body and clothes usually are *nijs*.

Q. If there is no particular bucket for the well and water is taken out by all kinds of buckets, big and small, what bucket should be used for taking out the water of such a well to make it *taahir*?

A. In such a case, the middle-sized bucket will be preferred. Middle-sized means a bucket which can easily hold 3½ *seer* (about 7 lbs.) of water.

(The sections above are all dealing with additional information regarding subjects in Parts 1 and 2. From here on, new rules will be explained.)